

THE LUTHERAN VISITOR.

Revs. Rude & Miller, Editors.

"ONE LORD, ONE FAITH, ONE BAPTISM."—EPHESIANS IV: 6.

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For the Lutheran Visitor.
Colleges and High Schools.

NUMBER III.

Doctor Rude: The scholarships no doubt saved the College from suspension, and perhaps from absolute failure, at a most critical and trying period in its history; but the relief brought was only temporary. I do not suppose it was ever expected that they would accomplish anything more than to enable the Institution to tide over a difficult crisis in its affairs. Experience has shown the plan to be cumbersome, and in a great measure impracticable. The results attained by it have been by no means satisfactory, and I do not see how the plan could be so amended as to be of any service to the Institution.

Of the hundred and fifty scholarships that were sold since the war, there are now only twenty or thirty that are considered good. Some of the holders have repudiated the obligation and refused to pay at all, and others have become worthless by the death of the holders, or by their being changed hands and being sold at a low price. There is but one name left on the list of the sixty or eighty scholarships that are still considered as being worth anything. It is that of the late Rev. Dr. Rude, who has left a sum of money to be used for the support of the Institution.

It is not to be expected that some of the trustees of the Institution, who have been elected to the office, will be able to do more than to maintain the Institution in its present position. It is to be expected that they will be able to do more than to maintain the Institution in its present position. It is to be expected that they will be able to do more than to maintain the Institution in its present position.

There are objections, I know, on the part of some to the present location of the College. I admit that Wallhalla has its advantages and disadvantages, and such would be the case with any location that could be selected. Whatever may be the superior claims and advantages of other places, it is useless now to consider them, as the conditions on which the Institution was located at Wallhalla were such, that its removal under existing circumstances would be unwise, if not indeed impracticable.

The Synod at its last meeting very properly and wisely, I think, settled definitely the agitation of the question of removal, which had only done harm, by locating the College permanently at Wallhalla, provided the people of that town expend as much as two thousand dollars on the present building. The people of Wallhalla are not able to raise that sum right away, but I believe they will make all the required improvements on the house and grounds in a year or two. And in this connection it is well to bear in mind the fact, that it is not the location of itself that will sustain the College at any place. While there are perhaps other places where a larger local patronage could at first and for a time be obtained, it would not obviate the necessity of an endowment, and the principal support would ultimately have to come from other portions of the church and from a distance.

In conclusion I would say that I have endeavored to present this important matter to the minds of our

people in its true light. What I have written is the result of patient and earnest reflection, and embraces the honest convictions of one who has had ample opportunities to obtain correct information on the subject. Reviewing the past history of our church and looking forward to its probable future, I feel, and feel deeply the transcendent importance of the College. To my mind it is a question of life or death to our church in South Carolina, because I do not think any church can succeed and prosper at this enlightened day that neglects the great interests of education at her own doors. Do not tell me that we can send our sons and daughters to the Lutheran Colleges in Virginia and North Carolina to be educated. If we are so poor and destitute of enterprise, or rather want a diversion and a school for our own College, few and far between will be the students sent abroad. Let our own institutions die, and we will at once begin to retrograde and decline, and other denominations, with more enterprise and energy, will drive us from the field, and build their churches with our material.

Will we show ourselves unworthy of the light trusts committed to our hands? Are we willing, having ample means and resources of our own to sustain good institutions of learning for both sexes, to occupy a subordinate and insignificant position in the Southern Church? I hope not. Let us try this (God only) to our discomfiture, and give us wisdom to contrive, and energy and determination to carry out, some plan that will place our College on a safe footing and secure its permanent success and prosperity. But let us remember that the Almighty will bless those only who manifest a proper disposition to help themselves, and that the propitious smiles of heaven can only be expected to crown the efforts of those who show themselves worthy of them by their actions.

For the Lutheran Visitor. A Few Noteworthy Facts Concerning the End of Free-Thinkers.

The great philosopher Immanuel Kant died (in 1804) in the presumption that he was a goose, and could only be quieted by strewing barley before him.

Plattner was an infidel to his death-bed; and still he departed with monstrous fear for the devil, whom he always disowned from his lecturing desk.

The skeptic Condorcet (a French geometriician and philosophical writer) poisoned himself in order to escape the scaffold.

Charles Blount was a great deist. At the close of his days he published a tract, by which he tried to prove that a christian could marry his brother's widow without committing incest. Charles fell in love with the widow of his deceased brother. The Church of England would not consent to this marriage; and the consequence was that Sir Charles Blount died of wounds inflicted on himself, in 1693.

The atheist Hobbes (died in 1679) always described christianity as a bugbear (a walking spectre) by which the great and smart statesmen tried to frighten the people. Hobbes himself, the sharp-witted man, in his old days, had such a fear of spectres that he was afraid to be alone at any time.

The notorious satirist Swift, who during his life-time by satirical speech not only ridiculed his fellow-men, but also religion, destined the greatest part of his property to a hospital for lunatics and idiots, "to aver," says Swift, with a satirical stroke, that nothing is so much wanting, "God let it be done that Swift died in insanity.

The renowned Rousseau had during his last 20 years the fixed opinion that the whole world was in conspiracy against him, and in his lunacy was so convinced that he lamented the death of King Louis XV., because the latter, as Rousseau believed, had shared with him in the general hatred the world was bestowing on him, and now he had to bear it alone.—A. Sch.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitate it, involving constant wear and tear.

Selections.

The Witness Within.

Experience is a satisfactory instructor. A man afflicted with a painful disease may deny the fact, and delude others, but can not delude himself. Or, if when in acute pain he summons a physician, who, seeing no visible symptoms of sickness, denies its existence, can be convinced that he is laboring under hallucination? Nay, all doctors in Christendom, with all their skill and wisdom, can not persuade him that he is free from pain. Though he can not assign a scientific cause for his suffering, nor explain accurately its character, he is conscious of its existence. He has the witness within.

Suppose, on the other hand, he had been relieved from his misery, and an effort be made to prove that he still suffered pain, would this be successful so long as imagination kept within bounds? He may not be able to explain the nature of the medicine he has taken, or the process by which it has cured him, but he knows he is free from his affliction.

To the student of medicine, being the evidence of the medicinal properties of a drug, will be a more satisfactory proof than the testimony of the physician. It is not derived from the depositions of disinterested witnesses, but from the direct testimony of the patient himself.

The testimony of the Holy Spirit is the witness within, human. At present, the best let us consider.

Some say in the Scriptures that having delineated in the written Word the characteristics of the christian, these are to be examined and compared with personal experience, and when found analogous the inference is to be drawn favorably.

The Apostle asserts, "The Spirit itself beareth witness with our spirit that we are the children of God." Special testimony is referred to. If some one was to state that "Mr. B. himself testified to a certain fact," would it be understood that Mr. B. had written several letters from which, when viewed in conjunction and carefully compared, his opinion had been inferred?

The Apostle positively and plainly declares where this evidence is given. It is given by the Holy Spirit in our spirit, and to our spirits and with our spirits.

The physician, who by his medical skill saves the patient from death, when he from the unmistakable indications perceives that the crisis is past, informs said patient of his hopeful condition. This evidence is prior to that of his recovering strength. So the Physician of souls, having wrought its cure from sin before any knowledge of the fact is apprehended by the spiritual patient, freely and graciously informs him that he is God's child.

2. In what manner and with what attendant circumstances is this testimony given?

There is nothing miraculous about it. It is the simple announcement that a miracle has been performed. Mysteries are not always miracles.

It is not made through the instrumentality of a voice. Some may imagine they heard a voice proclaiming their pardon. This can be explained by the fact that the mind in certain condition of deep and intense feeling finds it difficult to distinguish between what is vividly impressed upon it and the utterance of the same words to the outward ear. A passage of Scripture may be so forcibly brought to remembrance that it is hard to avoid the persuasion that it was spoken.

The witness of the Spirit is not accompanied by any vision or other supernatural occurrence. All that is claimed concerning it is that a satisfactory and joyful persuasion is produced upon the spirit of man that he is a child of God. This is a "voiceless assurance to his consciousness," the direct and immediate operation of the Holy Spirit upon the human spirit.

True, this does not explain how this assurance is produced. The fact is given, the *modus operandi* is inexplicable. How one human mind can influence another is incomprehensible; much more the action of the divine mind upon the human.

The Scriptures nowhere attempt to explain the nature of spiritual

agency. The Saviour asserts that it is inconceivable: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit."

There is great variety in the experience of christians. Some have a more intense realization of their sinfulness, and hence a clearer sight of their Saviour. Sometimes the assurance of pardon and adoption is as gentle as the zephyr that scarcely shakes the oar upon the bank of the lake, or gently waves the ripened grain. In other cases it is as overpowering as the tempest that prostrates the proud oak upon the mountain side. In all cases the result is the same: "He that believeth in the Son of God hath the witness in himself."—The Methodist.

Prayer for the Drunkard.

The deep misery of a reformed drunkard called the past the drinking-brewery of his precious life has been traced. He feared that his courage might fall him in a place of temptation and danger, and requested his faithful wife to go out with him in the morning, and come to meet him in the evening, that together they might encounter the terrible foe. By this means he was strengthened and saved.

The most encouraging thing in the present temperance movement is the fact that the mothers, wives and daughters of the bad are roused to action. It has been evident for a long time that something more than legislation was necessary to save the drunkard. As in our Saviour's day, so now, there are evil spirits that "go not out but by prayer and fasting." Every month the churches of our land unite at the monthly concert in earnest prayer and generous giving for the converting of the heathen.

organized and united effort in our churches for the temperance cause! Thousands and tens of thousands of our dearest and best young men, and especially our brave soldiers, whose hard fare in the war often led to it, are on the downward road to certain ruin. Long have we prayed: "O, Lord, how long shall the churches sleep, and let the enemy sow tares broadcast in our beloved land?"

Said a mother, whose son was intemperate: "I have long been praying for the conversion of my son; but I have been impressed lately that I must pray first of all that he must leave off his drinking." We believe she must pray for both together. The Spirit of the Lord and the spirit of the wicked one can not dwell in the same heart; the former is needed to drive out the latter. Till this is accomplished there is no real safety.

It must be evident to every thinking mind that intemperance is the devil's stronghold in our land. We have been skirmishing, and that but feebly, with a few foraging parties of the enemy, while the fortress is full to overflowing with myriads of the foe; and they are ready to dare all things rather than be overcome. Money, that great power for good or ill, is flowing in full tide into the coffers of the enemy, while the treasury of the Lord is suffering with want.

Christian friends, is it not high time to be up and doing? Is not our God stronger than Satan? Are there not "more with us than with them," if with the same earnestness and skill we marshal our forces for the battle? Are there not legions of soldiers among the women of our land who will come up to the help of brave christian men, and sweep away this foe in the name and strength of the great Captain of our salvation? "Trust in providence, but keep your powder dry, my boys," was the watchword of one of our brave generals in the Revolution. We have done the first best feebly, and left the last undone almost entirely.

But the good work has begun. Let it go on. Let the battle-cry resound through every hill and valley of our glorious Republic. When, in the strength of God, and under His banners, we have gained the victory, we shall be free indeed. Let there be a new monthly concert in all our churches—a temperance concert. Let every christian be ready to take his poor intemperate neighbor lovingly by the hand, and say, "Come with us, and we will do thee good." Let

there be discussion as well as prayer—labor as well as talk.

As in the late rebellion, the interests of every man, woman and child were staked upon the issue of the war, so now the interests of all are equally involved in the solution of this great question which now agitates us. Let every one feel that it is not only dangerous and wicked to drink, but dishonorable to his manly character as well. This principle, earnestly inculcated and faithfully adhered to, will wield a vast power in favor of reform.—Zion's Herald.

Links Left Out.

The most approved preaching with the "Moderates" of Scotland in former years was that which said, in effect: "Do all the good you can to others, fear and love God, and keep his commandments, and it will be better for you in this life and also in the next." The same teaching has abounded in the Unitarian churches in this country; it is found in a certain kind of religious literature which has become popular, and it is also heard occasionally from pulpits claiming to be orthodox. The trouble is that this is faulty on account of its defectiveness; it enjoins certain things which can not be done unless other conditions are met. It says, be ye fed without giving the food; be ye clothed without supplying the raiment; be ye warmed without giving the fire. It is asking people to be christians while altogether destitute of the christian life. It is exhorting the dead to live, while they have no life in them. On this account so much that goes by the name of preaching in the pulpit, teaching in the Sabbath-school, and religious reading in the family is powerless, and so many religious excitements speedily die out.

The Scriptures tell us plainly that without faith it is impossible to please God, that faith is the gift of God, that it is only by believing we are saved, that we must walk by faith, that whatsover is not of faith is sin. Jesus Christ himself said: "Except a man be born again he can not see the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit; marvel not that I said unto thee, Ye must be born again." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here we have the conditions necessary to christian life and the performance of christian duties, and unless they are met christian living and christian doing are impossible. We must be in the true vine and receive our strength from it before we can bring forth the fruits of righteousness—before we can do good to others, or fear and love God and keep his commandments. Without this our efforts will be vain, and we will in the end be covered with shame and confusion of face. Such preaching and teaching as that we have indicated will sadly disappoint its authors, and do grievous injury in the end to those who listen to it.—Presbyterian Banner.

Gen. Fisk and the Theater.

We find the following excellent item in the New York Christian Advocate. Gen. Fisk is an honor to the station that he fills:

A lady friend of Mrs. Fisk called on them the other evening at their rooms in the St. Nicholas Hotel, and requested them to go with her to the theater and hear Mr. Booth in *Romeo and Juliet*.

"I can not go," said the General, "I have an engagement."

"Ah! but you can get released from that engagement," she insisted. "What is it, if I may be so impertinent?"

"It is the evening for my prayer-meeting," he replied, "and I make it a point always to be present when possible."

The lady seized his hand, and tears filled her eyes as she exclaimed: "General! you have preached me the best sermon I have heard for many a month. I, too, am a member of the church, and ought to be as punctual and faithful in my duties as you are; but I am not. But do you really think it is wrong to attend the theater?" she asked, after a slight pause.

"It would probably do me no harm," he replied. "But suppose I was to go for this reason, mindful

only of my own pleasure, or of its influence upon myself. I take my seat. Younder is a young man who has been enticed to the place, not without some misgivings of conscience; he casts his eye up, and says to himself with much satisfaction, 'Ah! there is Gen. Fisk. He is a good christian man. I heard him deliver an address to a Sabbath-school the other Sunday; surely I must be all right in company company.' No," said the noble christian man, "I can not lend my influence to that which is corrupting the youth of our land, and debasing society."

Personal Piety.

Religion has to do with the individual—with the heart, the intellect, and the whole manner of life. We are to repent and believe for ourselves; we are to be born again and walk in newness of life for ourselves. These are experiences which we must pass through for ourselves, no one can take our place. We must grow in grace and serve God in our personal capacities; the piety of others will not be accepted in our behalf. Religion flourishes, the church is extended and strengthened, God is honored and the world is made to feel the power of the Gospel, just in proportion to the personal piety and activity of christians. Nothing else can be a substitute for the grace of God in the heart and for its manifestation in the life. Hence it is that so large a proportion of the teachings of Christ and his apostles was devoted to the cultivation of personal religion among those who had taken up the cross, and wherever this has been neglected in the ministrations of the sanctuary or by the people themselves, the most deplorable results have followed to the church and to the world.

It may not be improper to call special attention to this matter just now. It is the easiest thing imaginable to neglect our bodily or spiritual duties before uncovering the error we have committed. Many break down their intellectual power without knowing it. So it is with regard to piety in the heart. We may attend meetings, be active in every good work, and suppose ourselves to be serving God and man with great fidelity, when we are not seeking or receiving divine power day by day from on high, and when our graces are withering. Temperance meetings, missionary societies and charitable associations are doing a noble work, and are worthy of the greatest encouragement. But attendance upon them and activity in them are not grace in the heart, nor can they be a substitute for it. Every christian has a work to do within his own soul, or rather is to seek to have a work done in his own heart, that he may live properly before God, and that he may discharge faithfully his duties to his fellow men. It is not too much to say that what is most needed at the present time is give additional power to our ecclesiastical machinery and to our schemes of reform, is a higher degree of personal piety in individual christians. This is of prime importance, and should receive the most prayerful attention from all the devoted followers of the Lord Jesus Christ. Without this, some of high expectations we entertain are likely to be sadly disappointed.—Presbyterian Banner.

Christian Doctrine and Christian Life.

There is an artificial orthodoxy, a dry light in the mind, which sheds no influence on the life. D'Aubigne says that after hearing Haldane reason upon human depravity, he said to him, "Now I see that doctrine in the Bible." "Yes," said the Scotch divine, "but do you see it in your heart?" It was this artless yet profound question that led to the conversion of the great historian; and this is now the great inquiry to be pressed as to all evangelical truth. Do we see it, feel it in our hearts? "I am the way and the Truth and the Life." It is one thing to admit this imperial self assertion of our Lord, and a very different thing to realize it; but nothing is saving faith which stops short of a full, controlling reception of it—a reception that throws Jesus personally over the mind, the heart, the life. This is the religion of the gospel. It is as ample as it is severe and sublime. There is, however, too much reason to fear that for this personally following Christ and adhering to Him multitudes adopt a loyalty to creeds,

confessions, systems; faith in which is important, but faith in which (yea, a general faith in the written Word) may be fatally mistaken for faith in that personal Saviour whose life, example, death, resurrection, are objectively and subjectively, the grand, informing, controlling rule of faith to his disciples. "Follow me!" When Jesus was upon earth this was the abridgement of all his doctrines, the epitome of all his sermons, his whole body of divinity; and this is still his demand, refusing to obey which we "lack one thing," and are fatally defective in everything. "Follow me," Me, not a religion; Jesus came not to teach, but to be our religion. Me; not a dogma. Me; not a doctrine. Me; not linen decencies, apocryphal successions, mystical, cabalistic virtues. Me; not a creed or a profession. Me; not even faith in the Bible. Me; Me; come follow Me; that is what the Saviour requires of all, and he who neglects to comply takes up the whole matter amiss; he misunderstands or neglects the very gospel which he hopes to be saved. * * * In a word, the personal piety defined by the Scriptures is not any emotional impulse; it is a real, deep, practical force, which, deriving its strength from God, raises the soul above the senses and passions; imbreds in it temperance, chastity, self-control; cherishes in it that abiding consciousness of the presence and power of Jesus which will cause it to be always perfecting its heavenly faculties, having "its fruit unto holiness and the end everlasting life."—Rev. Richard Fuller, D. D.

Do Missions Pay?

In the Foreign Missionary, the organ of the Presbyterian Church, the question is considered at large, "Do Missions Pay?" It is shown that they do pay, by reason of—(1.) their commercial value; (2.) their incidental advantages; (3.) their direct statements are so summary that we can present them here. The writer begins with the Presbyterian Church, and then considers others: "The Foreign field for the past ten years has yielded more converts in proportion to the labor expended than the Home field. The number added to the Presbyterian Church in the United States, in 1870, on profession of faith, compared with the whole membership, was 6 per cent; the gain of Foreign Missions, as a whole, 12 per cent; the gain of Presbyterian Missions in Eastern Turkey, 18 per cent; the gain of Presbyterian Missions in China, 25 per cent. This statement shows a heavy preponderance in favor of conversions on the Foreign field. In the Sandwich Islands alone "the number of persons received into Church-fellowship on profession of their faith is more than equal to the present population over four years of age, amounting in all to 55,900 or on an average about 1,400 to each ordained missionary." The number received into twenty churches in the twenty-six years following 1837, was 48,713, which is an annual average of about 1,900. Taking a more general and comprehensive view of the whole field, the following statements are made: "To estimate the results of missions is simply impossible. Figures can not express them, nor are they visible to the human eye. But it is interesting to know that outside the bounds of christendom there are four thousand centers of christian work and gospel-teaching; 2,500 congregations, 273,000 communicants, and 1,350,000 nominal christians." The Rev. Dr. Mullens, Corresponding Secretary of the London Missionary Society, says: "In more than three hundred islands of Eastern and Southern Polynesia the gospel has swept heathenism entirely away. The missionaries of the four great societies (English) have gathered 400,000 people under christian influence, of whom a quarter of a million are living, and 50,000 of these are communicants."

Says a venerable divine: "As we advance in life, so many whom we loved and honored are translated to the other side, it seems sometimes as if heaven would be more familiar and home-like to us than earth. We do not go when we die to a land of strangers, but to one where scores of our best friends are occupying mansions, in which they will welcome us as cordially, and entertain us as hospitably, and lovingly as they used to in their earthly homes."